

THE

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Layman's Letter

To the REVEREND

K. G., J.,
Philopatris

Mr. S E L L,

ON HIS

S E R M O N

Preach'd at KENSINGTON,
September the 8th 1717.

On 1 Tim. 5. 22. the middle Part of the Verse;
And be ye not Partakers of other Men's Sins.

Being a Warning Piece to all the
Bp. of BANGOR's Adversaries.

*Seniores qui rectè gubernant, gemino p. xmo afficiantur
præsertim qui in Sermone & Doctrina elaborant.*

1 Tim. Cap. 5. Ver. 17.

London, Printed for T. Warner. 1717.

(Price Three Pence.)

THE

Layman's Letter

TO THE REVEREND

MR. S. E. L.

ON HIS

SERMON



Preached at Kington
September the 8th 1717.

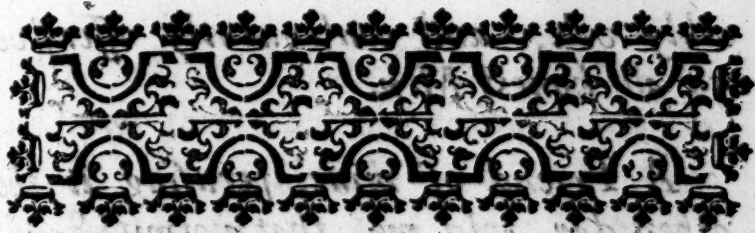
On a Tuesday, the middle of the Year
And the year of our Lord's Birth

Being a Warning Piece to all the
Bp of BANGOR

And the whole of the Church of England
And the whole of the Christian World

London, Printed for T. Warton. 1717.
(Price Three Pence)

Epistle to the Reader



EPISTLE TO THE READER.



WHEN I first wrote this Letter, I did not intend to publish it, esteeming my self uncapable of obliging the World with any thing entertaining. The only Satisfaction I propos'd to my self was, that if discharging my Duty, as a Christian,

Epistle to the Reader.

Christian, towards a Person whose Character and Behaviour were remarkably vile, and consequently offensive to all honest Men.

A Friend of mine, perusing it the other day, told me, that notwithstanding it had been composed at first for a particular Person only, it might prove very useful to the publick; more especially to the most infested in Town or Country, that had heretofore been guilty of the same Errors, and therefore desir'd I would haze it publish'd.

I have granted his Request, and heartily wish it may answer the End I propos'd to my self in the writing of it.

The Occasion was this, a certain SACH—LS FOLLOWER, not many miles from this City, took upon him to Preach a most scandalous Sermon on 1 Tim. 5. 22. The middle part
of

Epistle to the Reader.

of the verse, And be ye not Partakers
of other Men's Sins.

*His whole Discourse was fill'd with
base and scurrilous Reflections on the
BISHOP of BANGOR, no ways
becoming a Person that styles himself a
Member of Christ's Church, which
hath moreover so disgusted the Loyal
Gentlemen of that Parish, that they
will certainly quit the Town, or at least
be absent from Church on those Days
he is to Preach, unless a nother Method
be taken with him.*

*According to my weak Opinion, it would
be a deed of Charity to place all those
Members of the Nonjuring Church into
that famous Hospital, which the late
Earl of DER WENTWATER said
was large enough for those hot headed
Zealots that were taken with him at
PRESTON; this would be a means
to clear the Pulpit of that wretched
Vermine that infests the Land; we
should*

Epistle to the Reader.

should have less Superstition amongst us, more edifying, Sermons and not so many Billingsgate Discourses among the many Cures perform'd in that spacious Hospital, that of restoring those insatuated Priests to their perfect Senses, would prove the most advantageous to the Nation in the Age we live in.

I doubt not but you'll agree with me in this point, if you look back on the many troubles they have brought upon themselves, and us for several years past.

The first that began it, finding at that juncture that every thing cross'd his purposes, and hoping that his Railing again the Ministry, would be the surest means to revive those feuds which have been quell'd for some years, made it his chief business, to cry up Non-Resistance, and Passive Obedience, two Destructive Doctrines to a free Nation, and

Epistle to the Reader

and which none but mad Men would
strive to maintain.

I need not trouble you with the Re-
cital of their continual Endeavours to
bring us under a Yoke too heavy for
us to bear, or reckon up to you the
number of those that have undertaken
it, by Reason several ingenious Loy-
alists have heated on that Subject al-
ready.

I shall content my self at present,
with exhorting every tender Christian
to stand up for his Country's Good,
in opposition to those that seek it's ruin.

May all those that take on them the
Name of Protestants live in Peace and
Unity one with the other, and since
we have some in the Church that are
ready to vindicate God's Cause, and
take a pleasure in instructing the People,
teaching them to continue Loyal to his
Sacred Majesty KING GEORGE,
may

Epistle to the Reader.

*may we use our utmost endeavours to
Side with them, that we may be a
prosperous NATION under his Au-
spicious Reign, which is the daily
Paryer of*

Your

Sincere Friend

and Well-wisher

J. G.

JOHN KING GEORGE



T H E

Layman's Letter

To the REVEREND

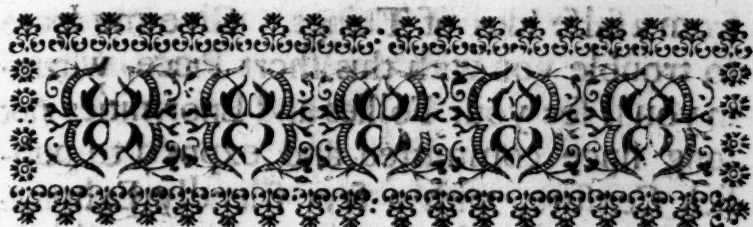
Mr. *Sell*, &c.



THE
LAWYER'S LETTER



MR. SELL & CO.



A
LETTER

To the Reverend

Mr. Sell, &c.

REVEREND SIR,

T is the Duty of a Christian
to act charitably in what Sta-
tion soever it pleaseth God to
call him. As nothing, then, is
so praise worthy, as the en-
deavouring to convince a Person of the Errors
he hath committed, and clear his thoughts

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of

of those wild Notions he hath conceiv'd from a false Idea of Things. Give me leave to trouble you with this short Piece, wherein you'll see your Follies and Enormities not long since committed and expos'd to publick Censure, with a few friendly Exhortations; which, if it be not to late, will be a means to expel those Seeds of Dissention, which have so long been a Blot upon your Scutcheon, I shall not here lay down the Particulars of your late scandalous Exclamation, but content my self with acquainting you, that you were justly accus'd of three Errors, by those who make it a Glory to themselves in being of the Number of those whom you are pleas'd to call *Atheists* and *Infidels*.

I. The first Error, pardon me if I stile it a Sin, was, preaching a Doctrine, which instead of edifying your Hearers, struck such a Damp upon their Spirits, as render'd them unfit for the relishing any Part of Divine Worship.

How could you present your self before the Face of Almighty God, and offer up your Prayers for a Blessing on your Undertaking, when at the same time you inou-
rish'd

rish'd a Snake in your Bosom? Is the World grown so perverse, that instead of preaching Jesus and him crucified, the Assembly is fill'd with Prophaness and scurrilous Reflections upon those, that are our faithful Friends and Right-hand Men in the Nation? Sure we can expect no other than the Fate of *Sodom* and *Gommorrah*, if we continue to make a mock of God's Word, and turn every Text into Ridicule. We rail at Roman Catholicks, and yet uphold their Principles and Practices: We make an outward shew of Religion, and yet throw all Religion aside to dispute of, and decide Matters of State in the Church: We pretend to be in Love and Unity one among another, and tho' our endeavours are continual to maintain them, we have grounds to believe, nay I dare boldly affirm, that those who are appointed to serve as a Pattern of Godliness and Brotherly Love, are the first that cry up Dissention.

In fine, to make use of the Words in the Text, you so Jesuistically argu'd upon, what Sins shall we not be guilty of and Partakers of with you, if we use not our best Endeavours to extirpate out of the Church such Vipers as you are?

This certainly will be the surest Means of preserving a lasting Peace amongst us, and a good Understanding amongst all Lovers of the Church of *England* as by Laws Establish'd.

2. The second Error was highly reflecting upon our supreme Lord and Governor, his Sacred Majesty KING *GEORGE*, the Lord's Anointed.

Did you suppose his Majesty was not thoroughly satisfy'd of his Lordship's Worth and Conduct; of his Zeal for the Establish'd Church, in opposition to the Doctrine of Passive-Obedience and Non-Resistance; of his Loyalty to his Sacred Person and his Royal Issue, and of his profound Learning? Shall it be in the Power of so mean a Vassal as your Reverend Self, to rail at Discretion at your Superiors, without being taken Notice of? Will there not be a means found to quell the Fudes and Enmities you create by such Discourses? Must you take your full Swing, because you rue the Times? Tho' you do not reflect directly upon his Majesty's Person, do you think the Scandal the less, when you

so

so scurrilously calumniate so worthy a Member and Support of the Church, whose Stedfastness to the Protestant Succession was the chief Reason of his Promotion to that Dignity he now enjoys? Perhaps you'll say these Times do not please you, you had a far better Prospect four years ago; your Hopes was of seeing a Popish Pretender upon the Throne, a T--ry otherwise Jacobite Parliament, Dr. Sach-----l created a B----p in the lieu of that Right Reverend Prelate you spit your Venom at; your self being a King's Chaplain in Ordinary, and enjoying a fat Benefice of three or four hundred a Year, the Whigs being banish'd from the Land or transported to the *American* Islands; their Estates forfeited; their Children sacrificed; and such like Desolations.

But alas! it is quite otherwise; the Prayers of the Wicked seldom prevail in lieu of your Romish bigotted Prince we enjoy his Most Sacred Majesty, whose Name is a Terror to his Foes; his Royal Highness the Prince, his Princely Consort and their Issue; a noble Prospect for Ages to come.

A Protestant Parliament, faithful and prudent Privy-Councillors, the Reverend Dr. Benjamin Hoady, a Bishop before Bungy, Tories out of Favour, an ever victorious General return'd from Banishment; and what encreases your Spleen the most, is, to see your self a poor Lecturer at 50 l. per Annum, neither more nor less, to cry up Disloyalty and Sedition among your Parishioners, every first and second Sunday in the Month, that after the Example of the unjust Steward in the Scripture, you may find some body or other, to relieve you when your Gown is pull'd over your Ears.

3. Consider, Thirdly and Lastly, how scandalously you spoke against the Bishop of Bangor,

He who suffer'd the Reproaches of the ignorant Part of the Nation, during the last four Years of the late Reign, for his Piety, Zeal, and Affection to the Interest of God, and for his sincere Love and due Allegiance to the Lord's Anointed.

I need

I need not here enlarge on his Character, for all that know him, and respect him are thoroughly satisfied that his Lordship is a Person of a spotless Character, and one who always was a declar'd Enemy to Treason and the Traytor.

Ought you not then blush when you call to mind the bitter Invectives you spoke against him, and the Enormous Vices you laid to his Charge? Can you rest in Bed, or have you seriously gone to Sleep without asking Pardon of God Almighty, for speaking so ill of your Superior?

Having thus run over the three Errors you make for want of Judgement, I think my self in Duty bound to caution you against such evil Practices: That you may therefore, for the Future avoid a Relapse, read the following Exhortations with Attention, and tho' these Lessons ought to come from the Pulpit, still accept them in good Part; make good use of them, and receive them from one who would willingly hear any good Advice from thence.

1. Beware

1. Beware least this publick exclaiming against the Pillars of Christ's Church prove not of ill Consequence to you.

Believe me, your Business is not to controul your Superiors, as to what regards the State, more especially knowing that Pulpit Railing is look'd upon and esteem'd very heinous. If this Reverend Prelate had preach'd or publish'd any thing that was inconsistent with the Gospel, are there not proper Persons, able Judges, and Men of Parts enough in this Nation to vindicate the contrary? Had he spoke any thing against, or declared himself an Enemy to the King, as some of you have presum'd to do, are there not Laws to try him and proper Officers order'd for that Purpose. Did not the Lower House of C--vo---on endeavour to pick Holes in his Gown, but alas! their Cause was so bad that they judg'd it a *propos*, neither to meddle nor make?

Must a Man of Probity be exposed to the Censure of every ignorant Member of the High-fling Party?

Shall

Shall he be made Partaker of every Sin, because he stands up for his Country's Good. By reason his Principles are contrary to those of the Rebellious Part of the Nation? Must we bear with Patience the Balderdash of every insignificant Preacher, who stiling himself an upright Man, vents his Spleen in the Pulpit against his Majesty's best Friends, and not have the Liberty of contradicting them? Is the Pulpit a fit Place to cry up Dissension? Poor Mortal, your Case is desperate!

2. Secondly, If your Thoughts are so taken up with Politicks, that they render you unfit for the study of the Scriptures, in order to compose a Meditation Sermon, be sure you apply your self to the consulting those godly Books, that are left by their pious Authors as a particular Legacy, to those that are ignorant of the Scriptures, or at least, that make a wrong use of them; such, I mean, as treat of Prayer, reading the Scriptures, receiving the Sacrament, and many other Divine Subjects, like these; examine them
C
carefully,

carefully, and you'll find that which may prove far beyond what you propose to your self at present, and answer the Ends for which you were ordain'd.

It would be more Praise-worthy in you, and the rest of your Reverend Brethren of the Tory Sect, to preach other Men's Works, than to fill your Hearer's Heads with such Nonsense, as you and they have taken upon you to compose out of your own weak Brain, to the great Prejudice of the pious Intent of our glorious Reformers.

3. Thirdly, Call to Mind the Saying of our blessed Saviour, *Tell me whom thou frequentest, and I'll tell thee who thou art.* And as it is requisite for you to consult the Works of others for our Edification, so make it your chief Care to avoid the Company of those vile Wretches whose corrupt Principles have been the Cause of your being led astray.

You make it a it trivial Matter to charge his Lordship with Perjury; but look at Home, as you have taken the Oath of Allegiance

(II)

Allegiance to our Sovereign, and abjur'd the Romish Faith at the same time; do not esteem it a small Matter, for by that Oath you also renounce the evil Practices of the Non-juring Church, and are become a Member of the true one; by that you are (or at least should be) one of his Majesty's Loyal Subjects.

Make it your daily Study to avoid that Party, never let Parties trouble your Brain. Pray heartily for KING GEORGE and his Royal Issue, and if perchance you should have Occasion to preach on any publick Days of Rejoicing, thank God for the many Deliverances he hath bestowed upon this Land, and since we have many Examples of the Danger we have been in of falling into the Hands of those who seek our Ruin, and the overturning of our happy Constitution: Make it Part of your Duty to pray heartily, that we may never see the Day of their being uppermost.

4. Fourthly, As you have not only reflected on several of his Majesty's best Friends, and particularly on his Lordship,

as you have also disgusted the greatest Part of your Loyal Hearers; take great Care to ask Pardon in a very submissive Manner; let not Pride have so much Power over you as to think it beneath you; take it from me, it's better for a Man in what Station soever to acknowledge his Fault when committed, than to persist in it obstinately. Is it not more commendable for a Man in your Station to gain the Love and Esteem of his Parishioners, than to be hiss'd and scold'd at by his Superiors, especially when his Cause is blame-worthy.

If Self-Interest is your Principal View, would it not be better for you to enjoy a Living of 100 *l. per Annum* under so good a KING, than to be obliged to those that have made it their Study for many Years to ruin the Nation, and who will certainly blot out the Name of a Protestant and his Race, if they ever gain their Ends.

5. Consider lastly, That your Morals displease even those of your own Party. Think on what I have here mentioned, and if it answer the End, for which I send

(13)

send it you, (*viz.* a thorough Reformation) it is all I expect for my Pains, so I remain

Reverend Sir,

Your most humble

and most obedient

SERVANT.

Saturday Sept. 14.

1717.

J. G. Philopatrius.



(13)
nd in your (one) Refor-
ation) is all I can
Pains to

TESTIMONY

Respectfully

Your most humble

and most obedient

SERVANT.

Signed &c. 1753

1753

J. C. P. M. P. M.